

SUNDAY
NO
SABBATH.

A SERMON

Preached before the Lord Bishop of Lin-
colne, at his Lordships visitation at *Ampthill* in the
County of *Bedford*, Aug. 17. 1635.

BY

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ledge in *Cambridge*, and Chaplaine to the Right
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of LINCOLNE.

I TIM. 6. 20.

*O Timothee, depositum custodi, devitans profanas vocum no-
vitates, & oppositiones falsi nominis scientiae, quam qui-
dam promittentes circa fidem exciderunt.*

LONDON,

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SUNDAY NO SABBATH.

ACTS 20.7,8.

- 7 *And upon the first day of the weeke, when the Disciples came together to breake bread, Paul preached unto them, readie to depart on the morrow, and continued his speech untill midnight.*
8. *And there were many lightis in the upper chamber where they were gathered together.*



His Text, I conceive, is not unfit for this time. In the text is *synaxis*, a meeting; and at this time there is *synodus*, a meeting.

In the text is a meeting of Disciples; and such is the meeting at this time. Hce that called the Disciples together, and late President in that meeting, was the

S. Aug. cont.
 Manich. ep. c. 4.
 tom. 6.

Apostle *Paul*; and he that called us hither, and fits President in this meeting, is our Diocesan; who can derive himselfe the successour of an Apostle: otherwise we should have taken his call for the voice of a stranger, and not have here appeared. It is Saint *Austines* resolution, *Successio Episcoporum ab ipsâ sede Petri*, is that which, amongst other things by him named, keepes us *in gremio Ecclesiae*, and subjects us to our Bishops jurisdiction. The meeting in the text is intended for two Actions, *Breaking of bread*, and *Preaching*. And the especiall intent of this meeting is, to receive our Bishops directions for the administration of the Sacraments and Preaching, as his Articles informe us. Hitherto, if I can but hold me by my text, I hope not to fall into impertinencies. But in the next place the day of meeting in the text jumpeth not with the day of meeting for this our Synod. For that is the first day of the weeke: yet this comes as neere it as may be, for with Jacob it holds his brother by the heele; this is the second. And had it beene appointed on a Sunday, the authority of the Councell of Constantinople, Ephesus, and Chalcedon, would have justified it against all Sabbatarians. For by the Emperours edict they were precisely commanded to meet, and did meet, and sate, and gave suffrages, and dispatched letters on a Sunday.

But in the other circumstances the text and the time are nothing at all allied. The place of meeting then was an upper chamber, ours a Church dedicated & consecrated for those holy duties in the text, and used also for Synods. That meeting was in the night, ours in the day. They had the benefit of many lights, we of one great

great light that ruleth the day. In the text the Sermon continued till midnight; but herein if I leave not my text, you will leave me. And if none of us all follow St. Paul in preaching in an upper chamber, in the night, and till midnight, neither he, nor his successours will taxe us. For Saint Luke is faine to make an Apologie for him in these respects, *He was to depart the next morrow*. So that necessitie put him upon that time and place; and the importunitie of his Disciples would not be satisfied with a shorter discourse. For *sons abiturum*, (saies Saint Austine) they knew they should never see *S. Aug. ep. 86.* his face any more, nor refresh their thirstie soules with those waters of life that issued from the fountaine of his blessed lips; that he which could shake the Viper from his hand, could not finde in his heart to cast these Babes from his breasts. Therefore, contrary to his owne rules given to the Corinthians, he did administer the Sacrament and preach, where men did both eat and drinke, and continued the same (out of order) till midnight. And so without any curious division, I come, after my plaine manner, to handle the words in the text: and for your better memorie take them up as they lie in order, and begin with the time of this meeting.

Upon the first day of the weeke.] Herein I conceive foure things considerable. 1. what is meant by the first day of the weeke. 2. & 3. next, when and by whom was that day appointed for holy assemblies to meet on. 4. when doth the holy observation of that day begin.

For the first. The words in the Originall are one *S. Basil. Hexam. hom. 2. & de Sp. Sanct. 27.* day of the *Sabbaths*, one being put for first (saies S. Basil) as the evening and the morning were one day, *i.e.* the first.

S. Amb. ps. 47.

S. Aug. ep. 86.

S. Cyril. in Jo-
han. l. 3. c. 58.S. Ignat. ep. ad
Magneſ.

Niceph. l. 2. c. 35

first. So *una Sabbathi* is that *quam primam dicimus*, (saies St. Ambrose) as we finde it written, *Mat. 28. 1. Vesperis Sabbathi quæ luceſcit in primam Sabbathi*, In the end of the Sabbath when the first day of the week began to dawne. For that day (saies Saint Auguſtine) which three of the Evangelists call *unam Sabbathi*, one Sabbath, *prima Sabbathi à Mattheo dicitur*, Saint Mattheu expounds them, and calls the first day of the weeke. And it is manifest (saith the same Father) that this first day of the weeke is that day, *qui poſtea dies Dominicus appellatus eſt*, which afterward was called the Lords day. Saint Cyril affirms the very same; Chriſt appeared to his Diſciples *una Sabbathi*, on one Sabbath, or on the first day of the weeke, *i. e. die Dominico*, on the Lords day. It is manifest then, that by one day of the *Sabbaths* is meant the first day of the weeke; and the first day of the weeke is the Lords day. So wee ſee what is meant by the first day of the weeke, it is *the Lords day*.

The next points are, when and by whom was the obſervation of the Lords day appointed. The Church (saith St. Ignatius) hath ſet apart one day, and called it the Lords day, in confutation of thoſe ſonnes of perdition that deny the Lords worke performed on that day, that is, his reſurrection. So have you the time when, and the authority that did appoint the obſervation of the Lords day, delivered by Ignatius ſcholar to Saint John, that firſt ſo called it; and, as it is recorded, one of thoſe babes whom our Saviour tooke up into his armes, as his maſter was received in his boſome. The time was the time the Apoſtles lived in. The authoritie was the Church.

What

What meane you by the Church? Take that cleared out of St. Augustine, *Apostoli & Apostolici viri* S. Aug. ep. 119. *sanxerunt*, the Apostles and Apostolike men have ordained, that the first day of the weeke should be set apart for the religious and solemne service of God, because our Redeemer arose on that day; and therefore it is called ever since *dies Dominicus*, the Lords day, & *ex illo caput habere festivitatem*, and from the very Apostles time and from their constitution, it began to be kept as a festivall day.

A festivall day! what meane you by that? Why a *sanctis patribus constitutum & mandatum* (saies the same Father) it is a constitution and command received from our holy Fathers, that men should leave all worldly businesse on Saints dayes, & *maximè diebus Dominicis*, and especially on the Lords day, that they may betake themselves wholly to the Lords service. The first day of the week then is the Lords day, appointed to be kept as a holy feast for the Lords service, by the Apostles themselves in their owne time. And this day which the Apostles call the Lords day, St. Justine Martyr an Apostolike man calls Sunday. *Solis autem die communiter omnes conventum agimus ad preces & supplicationes*, on Sunday we all meet together to prayers and supplications, because that is *primus dies*, the first day on which our Saviour arose. For he was crucified *pridiè Saturni diei*, the day before Saturday, and the next day after Saturday, *qui sc. Solis est dies*, which is Sunday, *Apostolis & Discipulis suis apparuit*, he appeared to his Apostles and Disciples. And hereupon his Apostles and Disciples thought fit to appoint and command this day to be kept holy. The Lords day then is by the

S. Aug. ferm.
251. de temp.

S. Justin. orat.
ad anton.

Apostles so called, and by this Apostolike man named *Sunday*; and may fitly so be called, because (saies *S. Amb ser. 61.* Saint Ambrose) *in eo ortus Sol iustitie illuminat, the sun of righteousness* then arose, that enlightneth every one of us. The first day of the weeke then is the Lords day, and *Sunday*. And the Lords day was by the Apostles themselves in their owne time appointed for holy assemblies to meet on, as on a feast day dedicated to the Lords service. And so hath that day beene called, and used ever since in the true Catholike Church of God for 1554. yeares together without interruption, both in the Greeke and Latine Church.

Troubles at
Frankf. pag. 30.

What shall we thinke then of Knox and Whittingham, and their fellowes, that in their letter to Calvin depart from the constitution, ordinance, and practice of the Apostles and Apostolike men, and call not this day the Lords day, or *Sunday*, but with the pietie of Jeroboam make such a day of it, as they have devised in their owne hearts, to serve their owne turne, and anabaptizing of it after the mind of some Jew hired to be the god-father thereof, call it the *Sabbath*, and so disguised with that name become both the first that so called it, and the Testators that have so bequeathed it to their Disciples and Profelites to be observed accordingly?

It was full thirtie yeares before their children could turne their tongues from *Sunday* to hit on *Sabbath*: and if the Gileadites that met with the Ephraimites before they could frame to pronounce *Shibboleth*, had snapt these too, before they had got their *Sabbath* by the end, their counsell had brought much peace to the Church. For this name *Sabbath* is not a bare name, like a spot in their foreheads to know

Labans

Kgt Sabbath
~~to the~~

Labans sheepe from *Jacobs*; but indeed it is a mysterie of iniquitie, intended against the Church. For allow them but their *Sabbath*, and you must allow them the service that belongs to their *Sabbath*. Then must you have no Letanie, for that is no service for their *Sabbath*, (containing suffrages devised by Pope Gregory) but for *Sundayes*; nay, for Wednesdayes and Fridayes, which must not so be used, for *sixte dayes thou must labour*: nay, you must have no part of the Service in the Communion booke used, for that is Service also for holy dayes, which are abominated as idolatricall, being dedicated to Saints. Well then, the *Sabbath* must be yeelded them, otherwise there will be no day left for God to be served on.

Troubles at
Frankf. pag. 30.

Wolph. de temp.
l. 2. c. 4.

What Service then must you allow them for their *Sabbath*? Why nothing but preaching. How shall that be knowne? Why out of their owne mouthes. Thus soone after the Conventicle in London in 84. about the 3rd. yeare of the *Sabbaths* nativitie, writeth one of them in his letter to some Superintendent amongst them, to whom he gives an account of his *Sabbaths* exercise: *Ego singulis Sabbathis, si non alius adveniens locum suppleat, (cum præscriptâ Leiturgeias formulâ nihil habens commercii) in catu concionem habeo, idque reverendorum fratrum consilio*; I preach every *Sabbath* in the congregation, (having nothing at all to doe with the order prescribed in the booke of Common Prayer;) and this he does, not of his owne head, but by the counsell of the reverend brethren, delivered doubtlesse in that late Synode.

Now you see the Common Prayer booke, which the Kings Majesties authority in causes Ecclesiasticall,

with the Convocation house, have appointed, and the Parliament thereunto assented, is clean cast out of their *Sabbath*, and no service allowed or used but preaching. Marvaile not then at the casting out of lawfull sports; their zeale could and did dispence with them well enough for a long time together, as they of Genevah and the Low-countries (even sitting the Synode of Dort) did, and still doe. But the plot with us will not beare them, for they must gaine elbow roome for their *Sabbaths* exercise, or preaching, falsely so called, being for the most part (as their hearers will justifie) but violent discourses, and personall invectives against the present State, and settled lawes of the Land, with the Governours, thereby to get themselves magnified for the great power of God with Simon, that having cryed downe all Lawes, Ecclesiasticall and Temporall too in time that sute not with their *Sabbath* doctrine, they may be able (making their reliance on their invigiled thousands whereof they bragge) to put their hands to their mouthes, and to say with him in the story, *Behold the fountaine from whence all lawes for governement of Church and Common wealsh must shortly spring.*

You see then what the plot was that bred, and still keepes the name of *Sabbath* on foot; that if St. John or the Apostles that first called and appointed the Lords day, should come amongst them, and happen to call it the Lords day, they would quickly finde him to be none of their Tribe, nor for their turne, being ἀσέβητος, without his watch word of the *Sabbath*. But if Justin that blessed Martyr should be so profane as to call it *Sunday*, he would be in danger under their discipline

Preaching

Ld. day Sports

Mar. Ju. epilog.

*Petition to his
Majestie in
1603.
Richard. 2^d.*

discipline to be martyred the second time for not adoring their idoll *Sabbath*, as he was under Antonius for not worshipping Jupiter.

Ob. Secondly, if the Lords day was appointed and kept by the Apostles, what shall we say to those turbulent spirits (as master Calvin calls them) *qui tumultuantur ꝑb diem Dominicum*, that are all up in a hurly-burly for being abridged of their Christian libertie, and made to observe dayes and Feasts, and particularly the Lords day? Whereupon it was sadly demurr'd upon, even in Genevah, to have that day altered to Thursday; and himselfe holds it alterable. What shall wee thinke also of the Centurists, that not onely say there is no place of Scripture to command the observation of the Lords day; but that the contentions raised by Anicetus and Victor, Popes of Rome, touching the observation of Easter on the Lords day, doe sufficiently declare, that for two hundred yeares after Christ some kept the *Sabbath* holy, some the Lords day; and that they were false Apostles that attempted at first to bind the Church to the observation of Feasts, as of the Lords day: and for this cause they sticke the mysterie of iniquitie on the foreheads of those two blessed Martyrs.

Sol. To that part of the objection which is framed out of the Centurists, some perhaps would answer, that the guise of the Centurists is to use the Catholike Fathers and holy Martyrs as Balaam used his Asse. For if they wil not go that way that they would have them, though Gods Angel suffer them not so to doe, but the Spirit of truth lead them quite otherwise, they fall upon them, and use them as rudely as he did the Asse. A

Calvin. inst. l. 2. c. 8. §. 33. & 34.

Barclay paræn. l. 1. c. 13.

Cent. 1. l. 2. c. 6. de festis.

Cent. 2. c. 6. pag. 119.

wrong which cannot but bee highly displeasing to that good God, who was so moved upon the sight of the injury done the poore beast, that hee was upon the point to have taken a sharpe revenge upon the false hypocrite, in habit of a Prophet, for the same.

But with cruell Balaam I will not compare them, because he wisht for a sword to be avenged of the poore Asse; whereas these, like diligent Schoolemasters, examine the exercises of the ancient Fathers, shew them their errours, tell them of the many spots and blots they finde in them, and let them see how they are put to the trouble to correct them at every turne; whereupon their patience is so moved, that they rebuke them sometime with very sharpe language: and when all is done, they are so ashamed of divers things they heare from them, that they set them to schoole againe to learne their lessons backward.

Alan. Cop. dialog. 1. cap. 1.

This their diligence and paines in correcting and wiping the Fathers, as one wipes a dish that turneth it upside downe, is not well accepted on all hands: for some passionate men thinke they whip the Fathers without cause, and for not running the way of their errours, which these Auditors account to be so many, and so costly too, that the Merchant payes more for them than for all the truths, morall, naturall, supernaturall, that are in Aristotle, Plato, or the blessed Bible, though you give the Apocrypha leave to be bound up with it. I would be loath to say as Saint Paul doth of the testimonie of Epimenides, *This winnesse is true.* But be it truth, or some counterfeit, like Jeroboams wife, their credit is eclipsed, and their testimonie abated by their doings. So I leave them till anon.

Secondly,

Secondly, I answer, true it is, that Saint Paul and other Apostles preached to the Jewes in the Synagogue on the *Sabbath* day, because they would meet upon no other: but it is untrue, that they set that day apart to preach unto the Gentiles, or the Jewes either. They were false Apostles that laboured to lay that yoke on the Disciples neckes, whom Saint Paul opposed with all his might, *Col. 2. 16. Gal. 4. 10.* and did utterly reject their *Sabbath*, and appointed no day of publick meetings but the first day of the weeke, when their collections were ever made, *1 Cor. 16. 1.* and so continued to be made on that day, and on no day else, in all succeeding ages. And because Saint Paul did keepe the first day of the weeke, and opposed the observation of the Jewish *Sabbath*, therefore the Ebionites (say St. Irenæus and Epiphanius) rejected his writings, *Apostatam legis dicentes*, rating him for an Apostata.

*S. Iren. l. 1. c. 26.
S. Epiph. hæ. 31.*

So likewise the blessed Martyrs in the Primitive Church, by the doctrine and example of Saint Paul and the Apostles, so unfeignedly abhorred the observation of the Jewish *Sabbath*, that they esteemed the observers thereof, and the contemners of the Lords day, the very sonnes of perdition, enemies of our Saviour, and sellers of Christ: and, as Saint Justin Martyr tells Trypho, they gladly endured the most horrible torments that men and divels could devise to inflict upon them, rather than yeeld *Sabbatha vestra & solennes dies observare*, to keepe your *Sabbaths* and dayes of solemne assemblies; which (saith he) could not hurt us, were they not forbidden us by the doctrine and practice of the Apostles, and Christ himselfe. But the observation of *Sunday* was so generally and religiously observed

*Euseb. l. 3. c. 24.
S. Ignat. ep. 3. ad
Mg.*

*S. Just. in Triph.
Tom. 2.*

*S. Just. ad An-
ton.*

observed of all Christians, that then was the common meeting of all, *qui vel in oppidis vel rure degunt*, both Citizens and Country men. All sorts of Christians met on *Sundayes*, and none on the *Sabbath* day but Jewes onely.

See Dr. Hyde about
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With what face then dare the Centurists vent such untruths, that the keeping of the Lords day was a thing indifferent for two hundred yeeres? And with what conscience dare they forge those to be false Apostles, that were the bringers in of the observation of Feasts, and particularly of the Lords day? Or with what conscience dare they use the Martyrs of God, members of Christs body, so unworthily, as to make the blessed Saints in heaven, fellow heires with Christ Jesus, meet vessels for the myserie of iniquitie to begin to worke in, who did no more than either was appointed by the Apostles and Apostolike men before themselves, or was afterward confirmed by the Councell of Nice, the Edicts of Constantine and his successors, the Decrees of the Councell of Constantinople, and other Synods, as well in the Greeke as Latine Church, in all succeeding ages?

Ob. But they say there is no place of Scripture to command the observation of the Lords day, but onely the Tradition from the Apostles; therefore the day may be altered.

*Chem. Exam. de
fest. 4. pars.*

Sol. Be it so: yet (as Chemnitius excellently saies) though we be not bound by any necessity of law in *Novo Testamento*, in the New Testament to observe the Lords day for solemne assemblies, *barbarica tamen petulantia*, yet were it barbarous saucinesse to refuse to observe the custome of the Apostles and Primitive Church.

Church. For (as Saint Augustine saies) wherein the Scripture hath determined nothing, *mos populi Dei*, & *instituta majorum pro lege tenenda sunt*, the custome of Gods people, and the ordinance of our Elders, are to be observed as lawes. And in this case for any man to doubt whether he should relinquish and abandon his owne new devices, & *ita faciendum*, and that it becomes him to doe as he sees the whole Church of God to doe, *insolentissima insania est*, is an insolencie with madnesse to boot (saies Saint Augustine.) And to talke with such, *interminata orietur luctatio*, were to uphold wrangling world without end. S. Aug. ep. Cas. 86.

3 If the first day of the weeke be the Lords day, we must looke to doe the Lords worke on it, and not trench upon him by doing our owne worke thereon. For no excuse of businesse ought to keepe us from the service of God on that day. No necessitie is a greater tyrant than poverty, yet is that no good excuse for thy absence from Church (saies Saint Chrysostome) to say thou art poore, and must follow thy businesse. For God hath not taken to himselfe the greatest part of the dayes of the weeke, but hath given thee fixe, *unam vero sibi reliquit*, and left himselfe but one; yet wilt thou finde out the thiefe povertie to steale that away from him too, as sacrilegious persons doe consecrate things. But what doe I speake *de integro die*, of a whole day? Doe but that in keeping the Lords day which the widow did in her almes, that gave two mites, *sic tu duas horas*, so give the Lord two houres. This if you doe not, beware you lose not *integrorum annorum labores*, the labours of many whole yeares. S. Chrysost. hom. 24. de bapt. Christi.

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Qu. May then no worke of our owne be done on

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the Lords day, not so much as out of the times of the Lords service?

S. Epiph. l. 2.
tom. 2. her. 66.
p. 229.

Resp. Out of doubt there may; yea, though we should suppose that Christians are bound to keepe the Lords day as strictly as our Saviour kept the *Sabbath*. For our Saviour (saies Epiphanius) *non ariem fabrillem, lignariam, aut ferrariam*, did not follow the trade of a Carpenter or Smith on the *Sabbath* day, though he was so poore that he used Josephs trade, and made both Carts and Ploughs, yet *conversations & doctrinâ*, by his doctrine and course of life he shewed that some workes of our owne might be done on the *Sabbath* out of the times of divine service; for himselfe made clay, *est autem opus lutum subigere*, and to make clay is a kinde of worke: a worke neither of necessity nor charity; for had it so pleased him, the worke of charity had taken place before the clay could have been tempered. He commanded also the Cripple, *grabbatum tollere*, to carry away his bed, which then needed not, for the arrantest Pharisee theefe in Jerusalem would not have medled with it on that day. The Disciples also by his doctrine and example (saies the same Father) *spicas vellunt, torrent, & edunt*, do plucke and parch their corne on the *Sabbath* day. And there was no law (saies Saint Irenæus) that forbade them so to doe: *metere autem & colligere in horreum lex vetabat*, but the law forbade reaping and carrying into the barn on the *Sabbath* day. His reason is this, *continere enim se jubeat lex ab omni opere servili, (i.e.) ab omni avaritiâ quæ per negotiationem & reliquo terreno actu agitur*, The law forbiddeth all servile workes, wherein covetousnesse sticketh as a naile betweene two stones.

S. Iren. l. 4. c. 20.

stones. Some small chares then of our owne may be done on the Lords day, out of the times of the Lords service.

Secondly, meate may be drest, and Feasts may be kept on the Lords day by Christs example, who was at a feast on the Sabbath day; and none ought to blame us for doing the like. For *rectè Ecclesia festa colunt, qui Ecclesia filios se esse recognoscunt*, they doe well to keepe the Feasts of the Church, that remember themselves to be the sonnes of the Church. This doctrine Saint Augustine taught his people, *Novit sanctitas vestra fraires*, my brethren, your holinesse knoweth very well that to day *consecrationem altaris celebramus*, we celebrate the Feast for the consecration of the Altar, *in quo unctum vel benedictum est lapis, in quo divina sacrificia consecrantur, ac merito gaudentes celebramus*; and wee doe well to keepe this feast with joy, not with wanton, lewd, or unchaste joy. (Saint Austine is no Proctor to plead for Baal; nor any that follow him.) For, *nescio qua fronte* (saith he) I cannot tell with what conscience he can shew a cheerefull countenance *in altaris consecratione*, that is not precise *in cordis sui altari munditiam custodire*, to preserve purity in the altar of his heart.

The Lords day then is and ought to bee kept as a Feast, as the Sabbath was. For *magnum scandalum* (saies Saint Augustine) nay *magnum nefas* (saies Tertullian) it is a great scandall, and a foule sinne to fast on the Lords day. Therefore we condemne the Manichees (saies Saint Ambrose) that fast on Sundayes. We are bound to fast on Fridayes, and to feast on Sundayes; so have we a day & *amaritudinis & latitiæ*; in illo

S. Luc. 14. 13.

S. Aug. de temp. ser. 253. & 255.

S. Aug. ep. 86.
Tert. de Coro.
Mil.

S. Amb. ep. 33.
l. 10.

jejunemus, illo reficiamur; to fast on the one, to feast on the other. The Jewes themselves (saies Tertullian) kept not their *Sabbath* with fasting: for *pridianâ paraturâ*, by their provision of two Omers for a man, it plainly appeareth that they made as large a meale on the *Sabbath* as on any day else.

Ob. But they were commanded to dresse their *Sabbath* dinner the day before, and the Commandement saies, *On it thou shalt doe no maner of worke.*

*S. Aug. ep. 119.
6. 12.*

Sol. Not to dispute it further, how, or to what the Jewes were bound upon their *Sabbath*, however, this nothing concernes us Christians, if we understand the Commandement aright: for though all the nine Commandements *sic observantur ut sonant*, are to be kept according to the letter; *observare tamen diem Sabbathi, non ad literam jubemur secundum osium ab opere corporali, sicut observant Judæi*, yet we Christians are not commanded to observe the *Sabbath* after the letter by a strict rest, as did the Jewes; nor the Lords day after the maner of the Jewish *Sabbath*: for of all the ten Commandements, the third, which concerneth the *Sabbath*, *figurativè intelligendum est*, is to be understood figuratively. For this Commandement was given for no other end but onely for a signe (saies Saint Irenæus) out of the Prophet Ezechiel, cap. 20. and out of the Law of Moses, *Exod. 31.* and then shewes whereof it was a signe. *Sabbath a perseverantiam totius diei erga Deum deservitionis edocebant*, their *Sabbath* taught our continuall service of God; which Origen calls *Sabbathum Christianum*, a Christian *Sabbath*. And because no man is justified either by the *Sabbath* or Circumcision, therefore *in signo data sunt populo*, they

S. Iren. l. 4. c. 30.

*Orig. hom. 23. in
Num. 28.*

they were given the people for a signe. This Theodor-
et largely sheweth out of the plaine words of the S. Theod. in E-
zech. Prophet Ezechiel, cap. 20. ver. 11. The *Sabbath* was
none of those Commandements that could give life
to the observers, but was given them onely to be a
signe, *in signum temporis illius*, (as Tertullian speakes) Tert. de prescr.
lib. c. 4. and not *in salutis prerogativam*, not to bring them sal-
vation, but to make them knowne from other Nations.
Other Nations that descended of Abraham used cir-
cumcision as well as the Jewes, but no Nation kept the
Sabbath but Jewes onely. Therefore 1541. years they
were knowne by that signe to be Gods people: but
the keeping of the *Sabbath* made neither them nor the
Pharisees to be Gods people. This is evident. For A-
braham (saith Saint Irenæus) was justified and called S. Iren. l. 4. c. 30.
the friend of God, *sine observatione Sabbathorum*,
without keeping any *Sabbaths*.

Nay, there was not any of the Patriarchs (saith
Tertullian) that kept the *Sabbath*, neither Adam, Enoch, Tert. adv. Ju-
deos de prescri-
c. 2. 4. Noah, Abraham, nor Melchizedek, for 2455. years, yet
were they just men, and obtained salvation. This is so
cleare a truth, that the Jewes could not denie it: and
Trypho doth confesse it, being pressed thereunto by S. Just. in Tryph.
Tom. 2. Saint Justin. And for this 1635. yeares it hath not
beene kept in the Christian world. *Manifestum est
igitur* (saies Tertullian) it is manifest therefore, that
that cannot be morall, nor perpetuall, that began but
with Moses, (as Saint Justin Martyr sayes) and en- S. Justin. de ve-
rit. l. 2. in Tryph.
ded with Christ, when hee nailed all the ceremoni-
all law to his Crosse, with those words, *Consumma-
tum est*, it is finished. Therefore the third Com-
mandement, (as Saint Austine) or the fourth (as
Josephus

Josephus and other Fathers call it) touching the *Sabbath*, must be understood onely figuratively, and not after the letter, as the other nine commandments are. This is the doctrine of antiquitie, which hath gotten a *places* from Gomarus, whose followers may perhaps embrace the same.

Goma. invest.
fab. c. 3.

Tertul. de pre-
scrip. c. 2. & 4.

Ob. Dicunt autem Judai, quod primordio, &c. But a Jew will object and say (saies Tertullian) that God from the beginning did sanctifie the *Sabbath*; and therefore the *Sabbath* ought to be kept holy, and no maner of worke must be done thereon.

John. 9. 16.

Tert. in Mar.
L. 4.

Sol. This is the very argument which Marcion learned of the Pharisees, and blasphemously useth to prove Christ not to be the Sonne of God, because he carried himselfe so crosse to his Fathers actions and Lawes. For the *Sabbath* which his Father sanctified and rested on, *operatione destruxit*, he profaned and overthrew by working on it: so did his Disciples, for *cibum operati* (marke how pure this blasphemous Hereticke was) they dresse their meate on the *Sabbath*. My answer therefore is this, that the Law-giver best knew how to observe his owne lawes; and if his Fathers rest did not binde him from doing some worke, no more doth it us. Besides, we see the Patriarches, even Melchizedek himselfe, a Priest of the most high God, did not take themselves bound to rest on the *Sabbath* at all. For though they saw Gods example, yet they heard no commandement to enioyne them to rest on that day as he did; therefore they never observed the *Sabbath*.

Thirdly, though a Jew will little regard what the Patriarches did, or what all good Christians resolve and

and practice, but will force the Law-giver to keepe his owne law, not after his owne meaning but after theirs, as the Pharisees did our Saviour, saying, This man is not of God, because he keepeth not the *Sabbath* day, viz. as they construed and expounded the Commandement for the observation thereof: yet that nothing concerns us that keepe the Lords day by vertue of Apostolical constitution and tradition of holy Church, and not the *Sabbath* by force of the fourth Commandement, which the Apostles by Christs doctrine and example understood *solutum*, to be dissolved. And, *cujus vis soluta nec nomen habebat*, (saies Saint Ambrose) when the *Sabbath* lost his force it forfeited the name; therefore ought not so to be called: and so having lost both force and name, is become nothing at all but a meere Idoll. An Idoll hath the shape of something, but because it hath eyes and sees not, &c. it is nothing in the world. So though their *Sabbath* hath the name of one of the Jewes holy dayes, yet keepeth it not neither the day they kept, nor the service belonging to it, and so is become nothing in the world.

S. Amb. in Lu. 6.

l. 5.

True it is, that some that with great zeale and little judgement exclaime against recreations, and dressing of meat, and the like, on *Sundays*, must make a *Sabbath* of *Sunday*, and keepe up that name, otherwise their many citations of Scripture, mentioning onely the *Sabbath*, being applied to *Sunday*, will appeare so ridiculously distorted and wry-neckt, that they will be a scorne and derision to the simplest of their now deluded Auditors, who are abused with the name of a Christian *Sabbath* out of *Origen*, which is not kept on *Sunday* onely, but every day. Christ is our Christian *Sabbath* (saith

Orig. hom. 29. in

Mat. & hom.

23. in Num. 23.

Origen).

Origen) and he that lives in Christ, *semper in Sabbatho vivit, requiescendo ab operibus malis, operatur autem opera justitie incessanter.*

Others also for the plot-sake must uphold the name of *Sabbath*, that stalking behind it they may shoot against the Service appointed for the Lords day. Hence it is that some for want of wit, some for too much, adore the *Sabbath* as an Image dropt downe from Jupiter, and cry before it, as they did before the golden Calte, *This is an holy day unto the Lord*; whereas indeed it is the great Diana of the Ephesians as they use it, whereby the mindes of their Profelytes are so perplexed and bewitched, that they cannot resolve whether the sinne be greater to bowle, shoot, or daunce on their *Sabbath*, than to commit murder, or the father to cut the throate of his owne childe. All which doubts would soon be resolved by plucking the vizzard of the *Sabbath* from the face of the Lords day, which doth as well and truely become it as the Crowne of thornes did the Lord himselfe. This was platted to expose him to damnable derision, and that was plotted to impose on it detestable superstition.

Yet to die for it they will call it a *Sabbath*, presuming in their zealous ignorance or guilefull zeale, to be thought to speake the Scripture phrase, when indeed the dregs of Ashdod flow from their mouthes. For that day which they nickname the *Sabbath*, is either no day at all, or not the day that they meane. It were well therefore that they would forbear to speake strange languages in the Church for Saint Pauls sake, and use them then when they all meet together in new England amongst them that understand the language; for

for with us the *Sabbath* is Saturday, and no day else. No ancient Father, Father ! Nay, no learned man, Heathen or Christian, tooke it otherwise from the beginning of the world till the beginning of their schisme in 1554. And if wee finde the word otherwise used in some writings that of late come unto our hands, blame not the Clerkes, good men, for it, nor intitle the misprision any higher, or otherwise than to these pretenders to pietie, who for their owne ends have for a long time deceived the world with their zealous and most ignorant or cunning clamours, and rung the name of *Sabbath* so commonly into all mens eares, that not Clerkes onely, but men of judgement, learning and vertue, not heeding peradventure so much as is requisite, what crafty and wicked device may be menaged under the vaile of a faire word used in Gods law, doe likewise suffer the same often to scape the doore of their lips, that detest the drift of the devisers in the closet of their hearts.

I will now shut up this point in Saint Hilaries words. *Non sum nescius difficillimo me asperrimoq; tempore hac differere, multis jam per omnes ferme Romani Imperii provincias Ecclesiis morbo pestifera hujus prädicationis infectis, & velut ad pia fides hujus malè usurpatam persuasionem, longo doctrinae usu, & e mentito nomine vera religionis imbutis, non ignorans difficilem esse ad emendationis profectum, voluntatem: quam in erroris sui studio per plurimorum assensum auctoritas publica sententia contineret. Gravis enim est, & periculosus error in plurimis, & multorum lapsus, etiamsi se intelligat, tamen exurgendi pudore*

dore auctoritatem sibi præsūmit, ex numero habens hoc impudentia, ut quod errat, intelligentiam esse veritatis asserat, dum minus erroris esse existimatur in multis.

There are so many that see so little benefit will be sucked out of the constitutions of the Apostles, practice and tradition of holy Church, doctrine of godly and learned Fathers; that they have got themselves heapes of teachers, that to serve their owne turnes will call and keep the Lords day as a *Sabbath*, and so proclaime it with such lowd outcries, that the voice of truth will become silence, and her selfe made erreour, and so made to beleeeve of her selfe, or to forgoe her owne modesty, and to beleeeve none but her selfe.

But with Moses, *liberavi animam meam*, being called hither very unwillingly, I have set before you good and evill, light and darknesse, life and death, the doctrine and practice of the Church of God, and the leaven of Pharisees, and fashion of Schismatiques and Novellists; chuse which you will, and the Lord be your guide. Onely of this be you well assured, that if you will have Manna rained downe unto you, you must forgoe your *Sabbath*, and sticke onely to the Lords day: for *in nostrâ Dominicâ die semper Dominus pluit Manna, & in Sabbatho non pluit.*

Orig. super 15.
Exod. hom. 7.

The last point touching the day of meeting is, When doth the Lords day begin?

S. Ambr. in Ps.
47.

Resp. I answer, out of Saint Ambrose, The first day of the weeke began when the *Sabbath* ended. The *Sabbath* ended when Christ arose. Christ the true

true light arose with the light and spring of the morning; for *vesperi Sabbathi que luceant in primam Sabbathi*, are Saint Matthews words. *Nihil pulchrius, nihil expressius* (saith hee) this place is as fit and pat for our purpose as may be. The *Sabbaths* evening is in the light of the first day of the weeke.

So Saint Leo resolveth Dioscorus Patriarch of Alexandria, *vespera Sabbathi initium diei Dominici*, the beginning of the Lords day is in the end of the *Sabbath*. The end of the *Sabbath* is in the light of the first day of the weeke. Looke then for Jacobs hand on Esau's heele, or the beginning of the Lords day in the end of the *Sabbath*. But Saint Nyssen is more punctuall and cleere: the Lords day (saith he) begins at Cock-crowing, *atque in hoc ipso articulo temporis*, and at that very knot and joint of time: For then end we our *Sabbaths*, or Saturdaies fast, and then begin we *nos oblectare & letari*, to keepe our *Sundayes* feast, and that by an ancient custome, which all are bound to observe. For *in hac oblectatione* (saith he) doth not signifie the evening, or that part of the night which is *post occasum Solis*, after Sun set; but the rise of the morning, with which the *Sabbath* ended.

S. Leo epist. ad
Diosc.

S. Nyssen. de orat.
sur. orat. 29

Yet for all this the Church by way of preparation for the better sanctification of the Lords day, hath prudently and piously appointed holy offices to be used on the Eve before. And in obedience to this positive constitution of holy Church Saint Augustine would have his hearers to observe the Lords day, a *vespera ad vesperam*, from Even to Even, *sicut antiquis preceptum est de Sabbatho*, as it was also com-

S. Aug. ser. de
cem. 251.

manded the Jewes concerning the *Sabbath*. And therefore (saith he) look that from Saturday at Even, *usque ad vesperam diei Dominici*, till the Lords day at even, we set aside all rurall and worldly businesse, *ut solo divino cultui vacemus*, that we may attend onely on the Lords service, and begin to repaire to the Church to evening prayer on Saturday nights; and he that cannot so doe, let him be sure to pray at home.

Remember then that you which will needs have the Lords day a *Sabbath*, doe set aside all businesse, and flocke to the Church to say or heare Service on Saturday Evens; which hitherto you have not done, notwithstanding the order of the Church, which prescribeth that part of that day to prepare us for the more devout observacion of the Lords day. Thus much of the day of meeting, *The first day of the weeke.*

2 In the next place, we have in the next words to consider of the persons that then met. These were not Jewes, for then the *Sabbath* had beene the day of their meeting; but Gentiles, Asians, Macedonians, Thessalonians, Paul, with his companions and Disciples. Now Paul had ordered before this time in Galatia, and in Corinth, that his Disciples were to have their meetings on the first day of the weeke, whereunto they submitted themselves. For on the first day of the week they now met, and so did the whole Church of God by their example for ever after. Wherefore their obedience and humility would better besee me us, than the pride and opposition of Diotrephes against St. John, and St Paul, and the whole Church

Church of God, about the day of meeting, or the Service thereon used, onely for preheminnence sake.

3 Now I come in the next place to the holy duties wherein the Apostle and his Disciples spent the Lords day. The first of these is breaking of bread. How is that done? St. Augustine tells us, *sicut frangitur in Sacramento corporis Christi*, not as bread is broken in a Taverne, but as it is broken in the Sacrament of the Lords body. Therefore the Syriac plainly calleth this breaking of bread, receiving the Eucharist. So doth Justin Martyr. And none is so fit as he to expound St. Austins *sicut*, to tell us how bread was broken in the holy Eucharist in those primitive times. This he doth in his information given thereof unto Antoninus pius. S. Aug. ep. 86.

Sunday (saies he) is the day of our meeting, for taking that nourishment which with us is called the Eucharist. Then the brethren come together *ad communes preces & supplicationes*, to common prayers and supplications: then are read the writings of the Prophets and Apostles: *deinde Lector quiescente*, when the Reader hath finished all divine Service, *Præsides orationem habet*, he that hath the chiefe place maketh an Oration or Sermon, and instructs the people; and exhorts them to imitate those excellent things which they have heard read. S. Justinorati ad Anton.

Here is reading of prayers and lessons, both out of the Old and New Testament, and after them a Sermon; and the Sermon doth not juttle out any part of divine Service, though the President or Bishop himselfe made it. Thus the first Service endeth with a Sermon.

And now begins the second Service. *Sub hac con-*
surgimus omnes, &c. prayers being finished, and the
 Sermon done, we all stand up at once and poure out
 our prayers. Stand up and pray! Marvaile not at
 this. For in the Primitive Church prayers on the
 Lords day were performed standing, in memory of
 Christs resurrection. And it was not lawfull *de ge-*
niculis adorare, to pray kneeling, as appeares out of
 Tertullian, and the Nicene Councell, and the Fathers
 that succeeded.

Tertul. de Co-
 ron. mil.

Concil. Nic.
 Can. 30.

S. Basil. de sp.

Santo. c. 27.

S. Aug. ep. 119.

S. Epiph. l. 3.

To. 2.

Then *precibus finitis*, prayers being ended, *ei qui*
fratribus præst, offertur panis, &c. Bread, wine, and
 water are offered to the Priest, who taketh the same,
 and with all his might courageously *preces & grati-*
arum actiones profundis, poures out prayers and be-
 nedictions over them: and then all the people give a
 cheerefull acclamation, and cry *Amen*. Then is di-
 stribution made *cuique presenti*, to every one pre-
 sent; doubtlesse to lay men as well as to Priests and
 Deacons. Then also the richer sort contribute what
 they thinke fit, which is laid up for the use of the
 poore.

Here are reading of prayers and lessons, expoun-
 ding of Scripture, supplications, benedictions, ob-
 lations to the Priest, collections for the poore, distri-
 bution of the Sacrament, all required to breaking of
 bread, *sicut frangitur in Sacramento corporis Christi*,
 as it is broken in the Eucharist. And so we see how
 the use of our first and second Service is founded on,
 and agreeth with the practice of the Primitive
 Church, by the testimonie of this holy Martyr.
 Yet this may more clearly be delineated out of the
 Fathers

Fathers that succeeded him. Christian Churches in the Primitive times had these distinct places in them: there was *Sacrarium*, *Presbyterium*, and *Auditorium*: the *Sacrarium* or holy place, was distinguished from the Presbyterie by certaine lists and railes: the Presbyterie also was divided from the Auditorie, Nave, and body of the Church *per cancellos*, by a certaine partition that gave it the name of a Chauncell. In the holy place stood the Altar, or Lords boord, and not in the body of the Church. In the Presbyterie was placed *Cathedra Episcopi, & exedra Presbyterorum*, the Bishops Chaire or Throne, and stalls for Priests. For anciently none else, not so much as Deacons, were permitted to sit in the Church. In the Auditorie stood the Pulpit, or Readers Tribunall (as Saint Cyprian calls it.) Now the Service that was performed in *Sacrario*, was much different from that which was done in *Auditorio*. None were allowed to come and stand within the lists of the holy place, where the Altar was fixed, but the Priests, whose office it was, *non nisi altari deservire*, to stand and serve at the altar, and none but they. And the Canon in the sixth generall Councell excludeth all lay men from thence, unlesse it were to come in to offer. And the passages in Theodoret between S. Ambrose and Theodosius make it manifest: and they are much mistaken that produce the Councell of Constantinople, to prove that communion Tables stood in the midst of the Church.

Concil. Arch.
Can. 15.
S. Cyp. l. 1. ep. 9.

Concil. Constantinop. 6. Can. 69.

S. Theod. l. 5.
c. 18.

But the Service in the Auditory might, and was much of it performed by such as had onely a toleration to read from the Bishop, without imposition of

of hands by the Presbyterie as Celerinus had from Saint Cyprian. And such had authority to goe into the Pulpit, and read the Service appointed: and when the Reader had finished the Ecclesiasticall office, then the Expounder or Preacher went up into the Pulpit, and did expound some place of Scripture formerly read. At this Service were present *Catechumeni, Competentes, Neophyti*, and all sorts of Auditors, beleevvers or unbeleevvers. But at the second Service (which began in *Sacrario*, when this first Service ending with a Sermon was done in *Auditorio*) none were admitted to be present but only the faithfull. And these kneeled behind the Deacons in the midst of the Presbytery, or Chauncell, and with them such Priests as after penance done *ad limina Ecclesiae*, were admitted only in *communione laicorum*. For Penitents were permitted to kneele together with the faithfull, but that was *post exomologesin*, as Tertullian thinkes fit to call it, after confession and penance; which was so strict and severe in those primitive times performed in sackcloth and ashes, and the Penitents casting themselves downe at the thresholds of the Church doores, and after admission into the Church, with much adoe granted, then casting themselves downe upon their knees before the Altar, or Lords boord, to receive the Priests absolution, that our silken eares will be in danger to be galled with the hearing of so rough a discipline. Yet all of us confesse in the Commination, "That in the Primitive Church there was such a godly discipline, whereby notorious sinners were put to open penance; and that it is a thing much to be wished for, that

S. Cypr. l. 2. ep. 7.

Tert. de praescr. c. 16.

Euseb. l. 6. c. 34.

S. Cypr. l. 4. ep. 2.

Id. l. 2. ep. 1.

Id. l. 1. ep. 7.

“that such discipline were restored againe. Bishop Latimer soone missed it, or some such thing, and complaines of the want thereof; therefore he, with the other godly Bishops of his time, send their wishes after it to fetch it againe, till God be pleased to provide meanes powerfull for the restoring thereof.

Tertullian taxeth the Heretickes of his time for neglect of this decent and godly discipline. They kept no distinction of places, nor of Service in their Conventicles. *Quis catechumenus, quis fidelis incertum est; pariter adeunt, pariter audiunt, pariter orant.* The whole heard of them ranne in a rout together, both to Prayers, Sermon, and Sacrament, that you could not know one from another. It was quite otherwise in the holy Catholike Church. That which Zepherinus required of Natalius, Fabianus of Philip, and Saint Cyprian of the Penitents of his time, make it manifest, that there were distinction of places in the Church to ranke all sorts of Christians in. And Saint Ambrose his practice sheweth a distinction of Service. The Catechumeni being dismissed, *missam facere capi*; Saint Ambrose began not the second Service, as our Church calleth it, at the Altar, before the first Service in the body of the Church was finished, and the Catechumeni sent out: which still is the custome in our Church, and none will ever goe about to put that sweet harmonie which wee keepe with the Primitive Church out of tune, but such as Tertullian complaines of, Schismatickes and Sectaries. And so we see that all those holy actions which are distinctly performed both in the first and

*Tertul. de
prescr. c. 15.*

*Euseb. l. 5. c. 28.
l. 6. c. 34.*

S. Cyp. l. 2. ep. 7.

S. Amb. ep. 33.

*Booke of Fast.
1. Dom. Regis.*

second service, are all included in this action of breaking of bread, *sicut frangitur in Sacramento corporis Christi*. And so I come to the second holy action.

2. This is *Preaching*. The Preacher is Saint Paul. What kinde of Sermon then did Saint Paul make? for fit it is that his action be our direction.

Saint Pauls preaching is of three kinds: 1. *διελέγετο*, he reasoned with them, or taught them by way of dialogue. 2. *παρέτινε τὸ λόγον*, he continued his speech. 3. *ὁμιήσας*, ver. 11. he used a long homily, which held from midnight till morning.

For the first: Saint Pauls preaching did not stand onely in making a long discourse, which some, pitifully perishing in a dearth of matter, and in an inundation of light and froathie words, trumpet up for the onely preaching: But he gave others leave to speake as well as himselfe; for that must needs be to hold up the dialogue in the text, yet he preached for all that. Wherefore if the Curate catechise in the afternoone, as he is commanded, by question and answer, which makes the dialogue in the text, this man preacheth. There is therefore no cause at all why some should take the matter so grievously, that charge should be given by the King (whom they never meane to obey therein) that afternoone Sermons should be turned into catechising, that is, that one kinde of preaching should be exchanged for another, the lesse profitable for the more usefull. Certaine also it is, that whether they travell all the Scriptures over, and then passe on to the ancient Fathers,

Fathers, they shall finde no ground at all for the fruitlesse and disobedient exercise of their afternoone talent, till they come home to their owne wilfull selfe-conceitednesse. Our Saviour came not to breake the law, but to fulfill it, who being at Capernaum on a *Sabbath* day preached but once. For *statim è Synagoga*, from the Synagogue he went immediately to Simons house to dinner, where Simons wives mother ministred unto them, *Mar. 1. 31.* and there stayed healing diseases till sunne set, and went no more to the Synagogue to preach in the afternoon. The law that enjoined afternoon Sermons for keeping their *Sabbath*, was not then knowne to the Pharisees themselves, who else were apt enough to have laid it in his dish at supper; no nor to these mens progenitors for 1565. yeares after, as by their owne confession may appeare.

*Troubles at
Franchford,
pag. 194.*

True it is Saint Peter preached once at the ninth houre, or at three a clocke in the afternoone, *Act. 3. 1.* but the occasion, place, and other circumstances being so extraordinary, his example binds us no more to doe the like, than Saint Pauls here doth to preach in an upper chamber all night long.

The holy Fathers also in the best times had their Sermons in the forenoons, and it will be hard for the best or stubborneſt of them all to shew a Sermon preached by any of the Fathers in the afternoone, Saint Basil onely excepted, who had his second and ninth homily in the afternoone; because as Socrates *Socras l. 5. c. 21.* and Nicephorus affirme, the custome in Cæsarea was not to preach in the forenoone, but *Niceph. l. 12. c. 34.* *Episcopi & Sacerdotes post lucernarum accensiones sacras Scripturæ*

populo exponunt, the people have the Scriptures expounded to them in the afternoone. Their preaching was but expounding (as they call it) and that but once neither. Why then should they not yeeld to change their afternoone discoursing into preaching by way of dialogue, as St. Paul here did?

Secondly, St. Paul preached *ὁμιλίαις*, all the while he was in his Homilie. What his Homilie was, it is hard for me to say; whether it was one that himselfe made, and did not reade; or one that he read, and another made. An Homilie I am sure it was, and it may be made by all the Apostles, or the chiefe of the Apostles, as (Bucer saies) our Homilies were penned by some eminent Preachers.

Acts 16.4.

I pray you tell me, (when Saint Paul went through divers Churches, as now he did, to establish them in the faith, and to that end took with him *dogmata*, the decrees made by the Apostles and Elders that were at Jerusalem, and delivered them to the Churches to be kept) whether he did reade them or no, or delivered them as a Roll sealed up? If he read them, there's his homilie. And most certaine it is he read them, even by his owne rule. For if he caused Epistles from some one man to be read in the Church by him that brought them, it is more than evident that himselfe bringing the Decrees of the Apostles and Elders, he would not in any sort transgresse his owne rule, but doe the decrees, himselfe and the Church that right as to reade them, that the Churches might see what it was that he delivered them to keep, and be fully assured that himselfe walked in the selfe same steps with the rest of the Apostles, and so

so be enabled to stop the mouths of all false Apostles, who objected that against him, and thereby be fully established in the faith, which was the only end of his coming; which could not have been wrought nor obtained, if these Decrees had not been read at all; or read by any other. Wherefore I take it for a cleare truth, that St. Paul read the Decrees, and sure I am by the word used in the text, that when he read them and did no more but read them, without adding or diminishing, that he preached by way of Homilie: *ὁμιλίαις*

Err. Reading of Homilies then is preaching, and so Concil. Rhem. Can. 15.

adjudged by the learned Bishops in the Councell of Rhemes. The Canon concerneth Bishops themselves, *ut Episcopi Sermones & Homilias sanctorum Patrum, prout omnes intelligent, secundum proprietatem linguae predicare studeant.* The Canon saies not *predicari studeant*, but *predicare*; themselves must give good example, not only in preaching Sermons of their owne making, as it is appointed, Can. 14. (which some cry up for the only preaching) but also to read and interpret the Homilies of holy Fathers themselves, which is also here called preaching.

So likewise when the Diptychs, containing the Decrees of the foure first generall Councils, and of Saint Leo were read, *pro utilitate & pace Ecclesiae predicantur*, they are said to be preached for the profit and peace of the Church. This reading of Decrees is called preaching in the Councell of Constantinople. Constantinop. 5. ad. 10.

If then reading of decrees of the Apostles, and by that president reading of Diptychs and Homilies be

preaching, and used for the profit and peace of the Church, and for the establishing of them in the faith, then surely is reading of lessons, Epistle and Gospel, much more preaching, and the Reader is a Preacher.

Concil. Aq. c. 3.

S. Ambr. in eph.

c. 4. v. 11.

S. Cyp. ep. 4. l. 4.

& ep. 5. l. 2.

The Councell of Aquisgrane layeth downe the office of a Reader, and to prevent all exception *ex canonica auctoritate*, and saith thus, *Lectores sunt qui verbum Dei predicant*, Readers are Preachers. This they might learne of Saint Ambrose, and he of Saint Cyprian. Saint Cyprian gives onely a toleration to read unto Celerinus nobly descended, yet sayes it will make more for his honour *in caelesti predicatione fieri generosum*, to be made a Gentleman for his heavenly preaching; yet this preaching was but reading. And further saith, that there is nothing wherein a Confessour *magis proficiat*, can more profit his brethren, than by reading the Gospel, *unde Martyres fiunt*, whereby Confessours are made Martyrs. This was the doctrine of Origen before him. Reading then is ^{not} preaching, nay heavenly preaching; and there is nothing more profitable for the Church, nor more powerfull to make the most perfect men of God of all other, even to make Martyrs.

Orig. hom. 10. in

Gen.

Reading is not Preaching.

What shall we thinke then of T. C. and such as he hath seduced, that traduce Readers for dumb dogs, blinde guides, empty feeders, and say that reading is so farre from making the man of God perfect, that rather the quite contrary may be confirmed? Whether doe you not thinke that this blessed Archbishop and Martyr, and these holy and learned Bishops would not sharply have censured the broachers

chers of such doctrine within their Diocesses? or will you condemne them, their doctrine and Canons, to deifie T.C.?

For my part, *qui Bavianum non odit, amet tua Carmina Mari*, he that detesteth not the Father of such Schismatickes, with their Brood, I wish him no worse but that he may fall so farre in love with the pure zeale of those wandring Danites, their refined brethren led by such guides, that they may beleeeve their spies, and follow them *per mare, per terras*, into new Laish, to dwell in a Land of their owne, and to goe no more out, but make themselves happy without corrivalls, under an Ephod and Priest of Micha's owne making. And surely if they did beleeeve their owne doctrines, and would be honest and true to their owne positions, I cannot see how they should stay here longer than for a good wind. The government of our Church (they say) is Babylonish: while they stay here they are in the midst of Babylon, therefore the rites of Babylon they will not use; and there is no reason that they should. Why then doth not that loud cry awaken their consciences that calls them out hence, *Come out of her my people, that you be not partaker in her plagues?* How doe they thinke that any man should trust them, that are so false to their owne friends, their own followers, their owne faith and doctrine, and will forsake them all, and with Demas embrace this present world in the midst of Babylon, with so great hazzard of the plagues of Babylon?

Cottons Ser-
mon.

Doubtlesse these Church Schismatickes are the most grosse, nay the most transparent Hypocrites,
and

and most void of conscience of all others. They will take the benefit of the Church, but abjure the doctrine and discipline of the Church. These are whorish and Babylonish: But tythe milke is not whorish, if it be not mingled with water; nor a tithe sheafe Babylonish, till it be as big as great Babylon it selfe. Is not this ridiculous hypocrisie? If their stomackes be so queazie to rise against these things, because their pure nostrill resenteth the dip of the Popes foot in them, let them begin to abandon the Pope in that which he hath by Canons and Bulls allowed, *viz.* in tiths and offrings; and not in that which he never allowed, in our Booke of Common Prayer, wherein is set downe the onely direction we have for keeping the Lords day in such godly duties as the text specifieth. If their condemnation or want of the Popes confirmation of that holy booke, were of power to hang a mill-stone about it, and to cast it into the bottome of the sea of their abominations; we might lie downe in sorrow, and cry our last *Icha-bod*, the glorie is departed from Israel: And they might with the voice of melody sing and say, With great wrestlings have I wrestled with my sister, and have prevailed to make her a very Babylon, and to cause her to sit in the dust, and never to rise any more. But praised be the Lord, whose day we wil ever keep, and not their *Sabbath*, that hath delivered us as a prey out of their teeth.

I will now conclude this point. We see that breaking of bread, and preaching in such sort as hath beene explained; are the holy exercises used by Sr. Paul and his Disciples, and by the holy Martyrs and
godly

godly Fathers in the Primitive Church for the observation of the Lords day.

From hence then we may conclude who are profaners of that most holy day; not those that use harmlesse recreations, or do some small usefull chare, or perhaps take a nap on the Lords day: But those that do these with Eutichus when Paul is preaching, or (as St. Austine saies) *ceteris ad Ecclesiam pergentibus*, when others goe to Church, or in such sort that *publicum impediunt ministerium* (as Chemnitius speakes) they hinder them from the publicke service of God. Those also are profaners of the Lords day, (as Origen saies) *qui sacris lectionibus terga vertunt*, that make base account of Scripture read; and such (as Saint Cyrill sayes) that will not *Ecclesiastico officio interesse*, come to Church till Service be ended, and the Sermon to begin: and such (as St. Austine sayes) that *cogunt Sacerdotem ut abbreviet missam*, make the Priest to curtaile divine Service, *aut ut ad eorum libitum cantet*, or sing or say it after their fancy, not *antiphonatum*, the Priest one verse and the people another; which factious disposition St. Basil reproveth in some Clergie men of Neocaesarea, that being against the practice of the universall Church continued from Ignatius, who was directed thereunto by an Angell, as Sostrates affirmeth. Those yet are worse profaners of the Lords day, that will not reade the Letanie on it, for *excitavit Diabolus* (saies St. Chrysostome in plaine termes) the Divell himselfe, and no body else, hath stirred up those that make brabbles *ὡς τῆς λειτουργίας*, about the Letanie to bring it into contempt, which was the meanes of the

S. Aug. Ser. de tem. 251.

Chem. de Fest. p. 4.

Orig. hom. 11. in Jer.

S. Cyril. in Jo. l. 8. c. 5.

S. Aug. Ser. de tem. 251.

S. Basil. ep. 49.

Socrat. l. 6. c. 8.

S. Chrys. Ser. antequam iret in exil. Bed. bis. l. 1. c. 25.

first conversion of our English Nation.

S. Just. in Trypk.
Tom. 2.

Trypho the Jew alledgeth *Isa. 58. 13.* to prove Justin Martyr a breaker of the *Sabbath*, who tells him that the Prophet *Isay* requireth no more than was before commanded by Moses in the law, whereunto he had given his answer.

This very place of Scripture our zealous *Sabbatarians* his issue, borrow of that Jew, and use as a sword to cut off all sports and recreations on their *Sabbath*, with all other actions of our owne, because we are forbidden *to doe our owne will, or to speake our owne words, or vaine words on the Sabbath.* But let them beware that with Saul they fall not upon their owne sword. For I pray you deale clearly, and say, whether those that will neither preach, pray, catechise, administer the Sacraments, nor performe any part of divine Service, as Gods Magistrate appoints, doe not their owne wills? His I am sure they doe not. And when they make new glosses and expositions of Scripture, never received in the Church of God, nor delivered by any ancient Father, whom by Canon they are bound to follow, and call the Lords day a *Sabbath*, whether they doe not speake their owne words?

Lib. Can.
An. 1571.
Can. 19.

And when they use yaine repetitions, and babling in their prayers and preaching, saying, Lord, Lord, oftener in one prayer, than there are words in all the Lords prayer, doe not use vaine words, and take the Lords name in vaine; and be not punctually those whom our Saviour reproves by *Saint Marke, cap. 7. ver. 7.* *In vanum me colunt*, they honour me with vaine words, vaine glosses and expositions, vaine babling

babling and repetitions, crying, Lord, Lord, and all in vaine, for they doe not the thing that I say. For I say, when you pray say *Our Father*, &c. and thus you will not doe, but will pray an houre together before a Sermon: yet though Christ and his Church command them to say it, they will not doe it.

He that can say *Carban*, and cry up the *Sabbath*, the *Sabbath*, it is a sufficient *Supersedeas*, it is duty and piety enough, though he neither honour Father nor Mother, Christ, nor the King his Vicegerent, nor the Church his Spouse. Let those then that are so violent against such as recreate themselves civilly and modestly, in such wise as Gods Magistrate doth allow, to prove them *Sabbath* breakers, which is no sin at all, look they be not found such as with an high hand and stiffe neck profane the Lords day in despite of Authority, and so adde drunkenness to thirst, namely, to their open profanation, rebellion or disobedience, which is as the sinne of witchcraft. From which leprosie washing seven times in Jordan will not cleanse them, unlesse they can prove Gods Magistrate *Nebuchodonosor*, and themselves the three children.

Sure I am their disobedient and scornfull contempt of our Church Liturgie is to many godly and learned men, farre their Superiours in these respects, verry scandalous; and may drive many that reverence antiquity with us, and for that cause stand well affected to our Church, to withdraw themselves from us. That it is not to be wondred at if *Recusants* should increase, but rather it is a wonder that there are no more. For how can any man of judgement

and discretion like that Liturgie and forme of divine Service, which our selves (they say) contemne, scorne, mangle, and misuse as we list, and some reject utterly as unlawfull and Antichristian? Doe we tell them it is poison, and doe they see us cast it out of our hands, and doe we wonder that they will not run and take it up and eat it, or that they refuse the use of it, as we doe, or rather forbear the Church till it be used?

They will use no Crosse for sooth, nor Surplice, meet no coarfe at the Church gate, Church no women, read no Service on Wednesdayes, Fridayes, Saturdayes, Holy dayes, nor on their Eeves, will not stand at the Creed, nor Gospel, kneele at the Communion, nor bowe the knee at the blessed name of the Lord Iesus, nor goe in procession, or keep their perambulations, nor doe any thing at all as the Church appoints; yet the worst is, they would be esteemed members, nay pillars of the Church: whereas indeed they are neither the one nor the other, but a disease, a fretting canker, a dangerous faction in the Church. They are wandring starres, and disasterous planets, who have and doe blast the most flourishing and glorious Church under the cope of Heaven, were it not that these withered branches doe appeare her onely spots of disgrace. And because they are such, hence it is that the Church for her owne safety is faine to renounce all defence of them and their doctrines against the Romanists. Therefore she ought not in right to be upbraided or deserted for any thing they say or doe.

The Church knoweth, and every member there
of.

of seeth, that this generation had eaten out her bowels long since, like Vipers, and become her destruction, but that by Gods providence they have as sufficiently discovered their malicious projects to be bent alike for the casting downe of Crownes and Scepters, and lawes of the Land, and the Professours thereof, as for the trampling under their feet of Miters and corner'd Caps, Bishops and such as exercise jurisdiction under them, together with our Booke of Common Prayer, and Canons Ecclesiasticall. Therefore the Church hath little cause to honour them as her children, with her defence, before they will be brought to honour her and her orders, nay to honour the Lord and his day, in breaking of bread, and preaching in such sort as shee hath learned of St. Paul, and delivered in the Booke of Common Prayer. And now I have done with them.

The last point, with which I will conclude, is the place where Saint Paul preached: *In an upper chamber.*

Let no man thinke from hence, that he hath got a warrant to doe so in these dayes. This is the third time Paul came to Troas. At the first time, being 41. yeares of age (as some account) he was called away by a vision into Macedonia, and made no stay at all. About three yeares after he came thither againe to looke for Titus, but not finding him, he onely saluted the brethren, and went away in great heaviness. Now in the 47th. yeare of his age he comes hither againe, and stayes but seven dayes; so that he had no time to take order for building of a Church to preach, and to celebrate the Eucharist in:

Act. 18. 11.

Follow him therefore to Corinth, where he stayd
 a year and six moneths, where we shall not take
 him preaching in an upper chamber. For so soone
 as the Jewes had driven him out of the Synagogue,
 and beaten Sosthenes the Ruler of the Synagogue
 for suffering him to preach on the *Sabbath* day, and
 also blasphemed his doctrine in all probability tou-
 ching the observation of the Lords day, saying, as it
 was maliciously reported amongst the Jewes, that
 the Lord was not risen, but that his Disciples stole
 him away, therefore the day of his resurrection
 ought not to be kept, nor preached on their *Sab-
 bath*, tending so much to the overthrow thereof.
 Upon this or the like blasphemy St. Paul tooke just
 occasion to renounce them and their Synagogue,
 saying, *From henceforth I goe unto the Gentiles.* And
 so immediately he tooke order for a publike place to
 meet in, so large, that men and women, learned and
 unlearned, beleevers and unbeleevers might all meet
 together. And this place was a CHURCH.

If the whole Church be come together into one
 Place, they may speake languages, provided that
 they doe interpret, 1 Cor. 14. 33. Yea, but how doth
 it appeare that this one place is a Church? Why be-
 cause himselfe calls it so, saying, *In the Church I had
 rather speake five words, &c. ver. 19.* So their com-
 ming together to eat the Lords body was into one
 place, 1 Cor. 11. 20. and this one place was a Church,
 ver. 18. *When yee come together in the Church, I
 beare, &c. this is not to eat the Lords body.*

This Church, or publike place of meeting is ma-
 ny wayes distinguished from private houses. The
 Church

Church was free for all to come into, Jewes or Gentiles, beleevers or unbelcevers, 1 Cor. 14. 24. so were not private houses. In private houses women might speake: not so in the Church. In private houses men might be covered, and women uncovered: not so in the Church. In the Church reverence was to be given to the Angels which attend the Lord our Saviour at his table *in remembrance of his death* (as St. Chrysostome speakes) where he is truly and really present: not so in private houses. In private houses they might eate and drinke: not so in the Church. These Churches had Bishops set over them, which had power of excommunication, penance, and absolution; which was not used in private houses, but onely in the Church, 1 Cor. 5. 5. 2 Cor. 2. 7. To these Churches belonged stockes of money, whereby Widowes and others were maintained at the discretion of the Bishop, 1 Tim. 4. 9. which authority they had not in private houses: but were at the curtesie of the owners to be received or not. In these Churches stood the Lords boord, which was not placed in any private house, 1 Cor. 10. 21. This table of the Lord is called also an Altar, 1 Cor. 8. 13. *They that waste of the Altar are partakers of the Altar*; which is not to be understood of Israel after the flesh. For *habemus Altare*, we under the Gospel have an Altar, Heb. 13. 10. And so is the word Altar, and Lordstable indifferently and alike anciently used in the writings of the Fathers, who best knew how to expound Scripture. These were some Tables or Altars of stone, *quia Christus est lapis angularis*: some were of wood, the better to expresse his death on the tree,

s. Chrys. in Act. bo. 21. & de sacerdot. l. 6. & hom. de euchar. in encanila.

Mat. 10. 14.

S. Just. in Tryph. Tom. 2. Tert. l. 4. adv. Marcion. tree, *posuerunt lignum in panem ejus, Jer. 11.* Those wooden Altars or Tables the furious Circumcellions brake downe in St. Augustines time.

So that from the 47th. yeare of Saint Pauls age, which was the 57th. of our Sauour, we may count out of Scripture, that the devotion of Gods people began in building of Churches for breaking of bread and preaching, and with them began the solemne exercise of the jurisdiction of Bishops in excommunication, penance, confession, and absolution, which without Churches could not well be exercised. But in Ecclesiasticall writers we find the beginning more early, and so the use continued without interruption in the midst of all their persecutions for 287. yeares together, untill Dioclesians time.

Euseb. l. 5. c. 17. I might be infinite in this kinde, but I will give you but a touch thereof. The Apostles and disciples staid in Jerusalem after Christs resurrection twelve yeares together, and preached to the Jewes in their Synagogues: but because they kept the *Sabbath* no better than their Lord did, but began to keepe the Lords day, which the Jewes detested, and to neglect the *Sabbath*, which they onely doted on as necessary to salvation, they are driven out of Jerusalem, and dispersed into sundry Nations. And in the first yeare of their dispersion, which was about the 47th. of our Sauiour, they began to build Churches to preach and administer the Sacraments in on the Lords day.

An. Christi 38. Hieron. in ep. 2. ad Gal. Euseb. in Chr. S. Clemen. re- cog. l. 10. About this time or before a goodly room in Theophilus his house in Antioch, where ten thousand met at one time, was consecrated for a Church by St. Peter, and there was placed St. Peters chaire, which for

for a long time after there continued.

S. Mark also about the same time caused divers Churches to be built about Alexandria, wherein it was unlawful to eat and drinke; but they were used onely for reading, preaching, and meditating on Gods word, praying, singing of Psalmes, and the like. In the yeare 57. S. Paul caused a Church to be built in Corinth, and in divers other places. *Anno 63.* Joseph of Arimathea caused a Church to be built in Glastonbury. *Erat hæc Ecclesia ab ipsius Apostoli Domini edificata,* witnesseth Henry the second in his Letters Patents: For being burnt in his time, he takes a Princely care for the building of it againe, as the Kings Majestie now doth for the repairing of that goodly edifice of S. Pauls Church, now fallen to decay. *Anno 71.* Crescens sent into Galatia by St. Paul, would not content himselfe to preach in private houses, but by S. Pauls example caused a Church to be built at Vienna. *Anno 79.* St. John caused a goodly Church to be built about Ephesus, where himself, with an Archbishop & divers Bishops of severall Churches in Asia, met at a Synode. This Church stood over against the hill where he robbed whom S. John converted. Gaius Bishop of Rome affirmeth, that til his time for 220. years together Churches had continued neere unto the Vaticane, built by the Apostles, which had Church-yards belonging to them, and where were to be seen the Tombs and Monuments of the Apostles. *Anno 110.* Ignatius reproveth Trajan in a Church. *Anno 117.* Adrian caused Churches to be built for Christians, wherein he forbade any of the Roman gods to be placed. *Anno 160.* Polycarpus received the Sacrament publicly in the Church of Rome. *Anno 197.* Lucius King of Great Britaine desired of Eleuther-

Euseb. l. 2. c. 16.

Hist. Eccles. Angl.

Euseb. l. 3. c. 4.

Euseb. l. 3. c. 20.

Euseb. l. 2. c. 25.

Niceph. l. 3. c. 19

Dion. in Adrian.

Euseb. l. 5. c. 25.

Bed. l. 1. c. 4.

Flores biff.

Tertul. adv.
Valen. & in A.
polog.

S. Iren. l. 3. c. 3.

Euseb. l. 5. c. 20.
& l. 7. c. 19.S. Aug. l. 2. Con.
lit. Petil. c. 51.

Euseb. l. 6. c. 34.

rius *ut per ejus mandatum fieret Christianus*, which being granted, he dedicated the Temples of the Heathen gods to the worship of the true God, and made Churches of them, and placed in them 28. Bishops, and three Archbishops Seas. Anno 203. Tertullian maketh mention of these Churches built before his time, and saith that commonly they were built upon an hill, (as Isaac was offered and Christ crucified on an hill) and looked towards the East, *Nostra columba Domus in editis & aperis, & Orientem amat*. Hence it is (saith he) that the Heathen traduce us for worshipping the Sun, *quod innotuerit nos ad Orientis regionem praevari*, because it is openly known that all we Christians pray unto God in our Churches with our faces to the East: and if they stand not so, they are not like Christian Churches, nor judged to be consecrated by Christian Bishops. Anno 180. Irenæus saw Polycarpus sit in his Bishops chaire in Smyrna. S. James his chaire stood in the Church of Jerusalem for 326. yeares together, saith Eusebius, and was there to be seen in St. Austins time, notwithstanding Dioclesians Decree. Anno 239. Fabianus suffered not Philip the first Christian Emperour to joyn with the faithfull in the Church, before he had stood *in loco pœnitentium*. And so you see the zeale of Christians in building of Churches began in the Apostles times, and continued for 280. yeares together at least.

S. Aug. contr.
Manich. epif.
l. 4 tom. 6.

And how necessary it was for the Apostles and their successours, planters of the Gospel, to build Churches, and not to pray, preach, administer the Sacraments, or exercise Ecclesiasticall discipline of excommunication and absolution in private houses, Irenæus, Tertullian, St. Augustine, and divers godly Fathers tell us. For hereby
Catholicks

Catholickes and good Christians were knowne from Heretickes. For *nullus Hæreticorum basilicam suam audeat ostendere*, Heretickes had no Churches to shew, nor chaire wherein they succeeded the Apostles.

Thus Irenæus confoundeth Valentinus, Cerdon, and Marcion; they could not shew how they succeeded the Apostles: but he could prove his owne succession, and reckon up all those that succeeded the Apostles in their severall Churches; and so sheweth who succeeded Peter and Paul in the Church of Rome. Whereby their vanity may in part appeare, that against all Antiquity, upon idle gheses, make fooles beleieve that St. Peter was never at Rome, making the succession of Bishops and truth of the Latine Churches as questionable as the Centurists orders.

Thus Tertullian putterh Valentinus and Apelles to it to shew their descent. If they will not be accounted Heretickes, *adant origines Ecclesiarum suarum, evolvant ordinem Sacerdotum, &c. ita ut primum sit aliquis ex Apostolis*, let them shew when their Church began, so that the first founder be an Apostle: as Polycarpus was placed by St. John in Smyrna, and Clemens by St. Peter in the Church of Rome. *Consignant tale quid & Hæretici*, let Heretickes lay their heads together, and produce such a pedigree of their faith. Which he was sure they could not doe: for *sine matre, sine sede extorres vagantur, & Ecclesias non habent*. They were not Christians that had no Churches for 200. yeares after Christ: but it plainly appeares by St. Irenæus and Tertullian, that they were Hereticks that were so long without Churches. These had no Church for their Mother, no Sea for their Bishops, nor succession of them from

the Apostles, but were meere stragglers. And for this
s. cyp. l. 1. ep. 12. cause (saies St. Cyprian) *Hæreticum sanctificare non potest, quia nec Ecclesiam nec Altare habet*; an Hereticke cannot consecrate the Sacrament, because he hath neither Church nor Altar; for *Eucharistia in Altari sanctificatur*. Without Churches no Sacrament could be consecrated, nor received.

s. Aug. l. 2. cont. Petil. c. 51.

In this sort St. Augustine confoundeth the Donatists and Sectaries of his time; *Numerate Sacerdotes, vel ab ipsa sede Petri, & in illo ordine, quis cui successit videte*; Reckon up your Priests, who succeeded one another after St. Peter in his chaire, if you will be esteemed members of the Church. Hereby we may by Gods mercy make good the truth of our Church. For we are able lineally to set down the succession of our Bishops from St. Peter to S. Gragorie, and from him to our first Archbishop St. Austin, our English Apostle as Bishop Godwin calls him, downward to his Grace that now sits in his chaire, Primate of all England, and Metropolitan.

Euseb. l. 8. c. 1.

This succession of Bishops to the Apostles, and exercise of Ecclesiasticall discipline, preaching of the word of God, and consecrating of the Eucharist on the Lords Boord, or holy Altar, was judged a thing so necessary by the Apostles and their successors, that (as Eusebius reports) Christians never ceased building, repairing, and enlarging of Churches, even in the hottest times of persecution. And though the Pastours were many times driven out of them, and wandred up and down in Mountaines, and Dens, and Caves of the earth, yet they found such favour with the Emperours, that the Churches still continued. And their chaires were never empty, nor the
 succession

succession of their Bishops interrupted, no not in Dioclesians time, when so many Churches were demolished.

True it is Cecilius in Minutius Foelix, and Celsus in Origen, and other Gentiles reviled Christians, and called them Atheists, *quia nec templa nec deos haberent*, because they had neither temples nor Gods. And indeed they had no such temples, nor worshipped such gods as they did. Yet Christians were never without Churches to serve the true God in. Howbeit, they were not called Temples, or *Basilica*, before the Emperour Constantines time, who built them in that stately and magnificent maner, that they might equalize or surmount the sumptuous Temples erected by the Heathen to Diana, Venus, Jupiter, or other heathen gods.

Thus necessity of Gods service, and exercise of Ecclesiasticall discipline, caused and continued the use of Churches from time to time, and their zeale inflamed them to beautifie and adorne them in the most sumptuous maner that might be, that with David and Solomon they might shew (so farre as their poverry would suffer them) in such glorious and magnificent buildings, and by the sumptuous costlinesse bestowed in adorning of them with gold, silver, and precious stones, the incomparable glory, and infinite greatnesse of the Majestie of their God, to whom that poore house was dedicated, and before whom they presented themselves to performe such service as himsele and his Vicegerents have appointed: which doubtless (as by the practice of S. Paul and the Apostles, and the best Saints of God, may appeare) is much more acceptable unto him, being performed in an house of his own, than if it had been continued in one of ours, in some upper chamber, as now upon necessity it was.

Wherefore since by Gods mercy we doe in part enjoy the piety and bounty of our Predecessours, and have the houses of God left us to serve God in; let us abandon the irregular fashion of straggling Schismatickes, in making Conventicles, praying, preaching, and breaking bread in corners, private houses, and dining rooms. And on the other side, let us conforme our selves in frequenting the Lords house, to the practice of the Lords Church, especially on the Lords day, and say with David, *O come let us goe into the house of the Lord, and fall flat on our faces before his footstool.*

And if we doe not onely bend or bowe our body to his blessed Boord, or holy Altar, but fall flat on our faces before his footstool so soone as ever we approach in sight thereof, what Patriarch, Apostle, blessed Martyr, holy or learned Father, would condemne us for it? or rather would not be delighted to see their Lord so honoured, and their devotion so reverently imitated, and so good hope given to have it in such sort continued in the Lords house, on the Lords day, by the Lords servants, unto the Lords comming againe, who doubtlesse will then ratifie what he hath already pronounced, *Blessed are those servants whom the Lord when he commeth shall finde so doing? Amen.*

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F I N I S.

PErlegi hanc concionem habitam in visitatione Triennali Reverendi in Christo Patris Episcopi Lincolnensis, in qua nihil reperio sane doctrinae aut bonis moribus contrarium, quominus cum utilitate publica imprimatur; ita tamen ut si non intra tres menses proximè sequentes typis mandetur, haec licentia sit omnino irrita.

Ex Adibus Lamberhanis
11. Calend. Martii, 1635.

GUIL. BRAY Rmo. Patri D. Arch.
Cant. Sacellanus domesticus.

